97-84122-28

Smuts, Jan Christiaan

Address on the university in civic training

[Cape Town]

[1937]

97-84122-28

MASTER NEGATIVE #

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DIVISION

BIBLIOGRAPHIC MICROFORM TARGET

ORIGINAL MATERIAL AS FILMED - EXISTING BIBLIOGRAPHIC RECORD

308
Z
Box 470

Smuts, Jan Christiaan, 1870- 1950.
... Address on the university in civic training, delivered by ... J.C. Smuts, on the occasion of his installation as chancellor, 2nd March, 1937. [Cape Town, Cape times limited, 1937]
cover-title, 15 p.

At head of title: The University of Cape Town, with which is incorporated the South African college.
Official letterhead with author's inscription and signature inserted.

RESTRICTIONS ON USE: *Reproductions may not be made without permission from Columbia University Libraries.*

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 10:1 IMAGE PLACEMENT: IA (IIA) IB IIB

DATE FILMED: 6/26 INITIALS: JLM

TRACKING # : 25329

FILMED BY PRESERVATION RESOURCES, BETHLEHEM, PA.

BIBLIOGRAPHIC IRREGULARITIES

MAIN ENTRY: Smuts, Jan Christiaan

Address on the university in civic training

Bibliographic Irregularities in the Original Document:

List all volumes and pages affected; include name of institution if filming borrowed text.

_____Page(s) missing/not available:_____

_____Volume(s) missing/not available:_____

_____Illegible and/or damaged page(s):_____

_____

_____Page(s) or volume(s) misnumbered:_____

_____Bound out of sequence:_____

_____Page(s) or volume(s) filmed from copy borrowed from:_____

_____

_____Other:_____

_____

X between cover and title page

_____Inserted material:_____

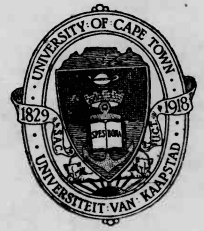
TRACKING#: MSH25329

Through the President's Office

B5f

THE UNIVERSITY OF CAPE TOWN

WITH WHICH IS INCORPORATED
THE SOUTH AFRICAN COLLEGE



308
N
Box 470

ADDRESS ON

THE UNIVERSITY IN CIVIC TRAINING

DELIVERED BY

GENERAL THE RIGHT HONOURABLE J. C. SMUTS

ON THE OCCASION OF HIS INSTALLATION
AS CHANCELLOR

2nd MARCH, 1937.

Gift of
Pres. N. M. Butler
6/7/37

PARLEMENTSBIBLIOTEEK,
KAAPSTAD.

LIBRARY OF PARLIAMENT,
CAPE TOWN.

Miss Jessie Smuts' compliments.

INTENTIONAL SECOND EXPOSURE

Gift of
Pres. N. M. Butler
6/7/37

PARLEMENTSBIBLIOTEEK,
KAAPSTAD.

LIBRARY OF PARLIAMENT,
CAPE TOWN.

With General Smuts' compliments.

THE UNIVERSITY IN CIVIC TRAINING

(Address delivered by General the Right Hon. J. C. Smuts on his installation as Chancellor of the University of Cape Town.)

I feel embarrassed by the all-too-kind remarks of the Vice-Chancellor, and I can only thank him most sincerely for what I know are not intended as mere formal compliments, and yet are far more than I have ever deserved. Above all I wish to thank the University from the bottom of my heart for the great honour they have done me by electing me to the high office of Chancellor in succession to His Majesty King Edward VIII, who occupied that office while Prince of Wales, but vacated it on his accession. I believe this is the first time you have chosen a South African for this distinction. And for me the honour is all the greater as I hail (I may add with proud filial feeling) from a neighbouring rival University. The University has magnanimously overlooked this error of my youth. Here once more, as in so many other respects, the University of Cape Town is setting a high standard of broad South Africanism, which has been and will I am sure continue to be its abiding tradition as a university. In the building up and maintenance of that tradition it may yet render its greatest service to the future of this young country.

Two years ago I had the privilege as Rector of St. Andrew's University to address students in the oldest University of Scotland and one of the oldest in Great Britain and Europe, going back as it does to the later middle ages. To-day it falls to my lot to say a few words as Chancellor to what I may without offence describe as one of the infant Universities of the world, a child of the 19th and 20th centuries,

typical in many respects of that newer world which is arising from the rapidly-changing conditions of our age. To you I can speak to-day, not as a visitor and stranger from another continent, but as one of you, a South African from the veld who has lived the strenuous and intimate life of South Africa, who has for more than half a century shared in all the joys and sorrows that have been our lot in this country of high modern romance. Your Chancellor to-day is really and truly one of you, and there is no one among you who has drunk more deeply of South Africa in all her sweetness and bitterness. That birthright, even more than my high office as Chancellor, constitutes my right to speak to you to-day, as it were within the family. It is on this intimate plane that I am going to exchange thoughts with you and ask your indulgence for a little while.

Our mother South Africa has been kind to you in the provision she has made for your higher education. Probably in no other respect has there been greater change and progress in this generation in South Africa than in the generous provision of University education. In saying this I am not thinking so much of the plethora of universities in this country. Rather my mind travels back to the old Victoria College at Stellenbosch and the old S.A.C. at Cape Town as I knew them in the eighties of last century. I should say that almost any secondary school in this country to-day is better equipped than were those University Colleges, in which most of the older generation of South African leaders were trained. Understaffed, with poor, unsuitable buildings, with poorer technical equipment, they yet served our purpose and saw us launched on the adventure of life. And in those comparatively mean surroundings men were bred to whom we South Africans of to-day look back with pride and gratitude. You may say that some of the giants of that age were not University men at all and ran no risk of being spoiled for life through too much book learning, and some of you amid your textbooks and examinations may perhaps regret that your lot had not been cast in those less strenuous times. And you may instance Paul Kruger and Louis Botha, who were quite innocent of any form of higher education, while Rhodes (to

mention only the three most conspicuous among those giants) attended an English University later in life more for the prestige it conferred than for the learning it imparted. Apart, however, from these exceptional cases of native genius, the Presidents, Prime Ministers, Chief Justices and other national leaders in all walks of life were products mostly of the scantily-equipped and understaffed Colleges of those days. We are proud of them and their record and their contribution to the upbuilding of our country. And we could wish that South African leadership may never fall below the high level which these men from the older Colleges or from no Colleges at all, succeeded in establishing. They had abilities which no College can give. In their case nature proved stronger than nurture. Still nurture does count for a great deal, and the fact that you receive your training amid so much happier (I may not say easier) conditions in the beautiful and ample University surroundings of to-day ought to help you not only to maintain, but to better, the records of the generation before you. The equipment of our Universities for your professional training now leaves little to be desired; as a rule it is up to the high standards of the greater European Universities. If there should be failure in your case it would be due to the human factor and not to mechanical defects in our system. Here you can to-day get as good training for your ordinary professional qualification for life as you could obtain anywhere else in the world. Only greater expertness could be acquired in the more highly specialised European institutions, and that can best be done after you have finished your University course here. Most of you come to the Universities to qualify for a profession which will be a means of livelihood later. In that respect you have here every facility in abundant measure. And you may go from the University well grounded in the principles of your subject, and with the necessary foundation on which to build up thereafter practical experience and expertness in your profession. On this side of your training the University makes provision of a very high standard and your professional facilities are equal to the best.

But there is another side to university education to which I wish to make some reference to-day. You are not here

merely to become professionally qualified. You are not going into the world merely as lawyers and doctors and engineers and teachers. The economic aspect of your future, important as it is, is not everything. You are going into the world as citizens of your country, and in a wider sense as citizens of that world which is rapidly becoming more of a unity than ever before. You are citizens, you are humans, and the University is there to instil into you the ideals of citizenship, to humanize you, and in that way to fit you spiritually into the world in which you have not merely to earn your living but also to play your part worthily. Life is a struggle not only for our own individual existence but also for that of the community, and for the furtherance of the principles and ideals which are the very lifeblood of the community and of civilisation. And although citizenship, that is to say, your relation to the nation and the world, may not be one of the formal subjects which you will study as such, it will yet be the most important and precious thing the University has to equip you with in your training for life. This unstudied subject is just the one which the University is there to impart to you above all others, and which you can learn best of all in your young years in the free, carefree associations of student life. It is on this subject, not prescribed in your course, that I wish to say a few words. What can the University do for you in this respect ? Let us first look at the home base from which you start in life.

We South Africans come to the University mostly from small surroundings, from families of limited and even straitened resources. Our Universities are not clubs for the children of upper or cultured or wealthy classes. We are still as a young country fundamentally a democracy in which happily for us society has not stratified into social classes. We move freely up and down within our fluid mobile society, and each considers himself the equal of the other. The right of approach is freely claimed by everyone as a matter of course. We have no upper classes or sacrosanct superior persons, and may Heaven protect us against their advent, with all the evils of snobbery and privilege which go with them. Wealth may count, but is not worshipped and has not created a superior caste. And through generous pro-

vision of public bursaries the able deserving boy or girl, however poor, generally has the chance of a University training. Large numbers of our University students come from the farms and villages on the veld, accustomed to the simplest possible conditions of life. And even those who come from the towns or larger centres know only very limited horizons and the simple, wholesome, but narrow outlook of their small surroundings. That outlook is not materially altered in our secondary schools from which they pass into the University.

Such as a general rule is the raw material with which the University has to deal, which it has to process, so to speak, and lick into shape for the serious business of life. As the University thus begins almost at the beginning, the part it plays and the good it can do for the real culture of the student is all the greater. The University becomes really and truly the second mother, the Alma Mater, and the larger spiritual home of the young student in which he receives his education as a citizen and a human.

What can the University do for him in this respect ? What can the University give him in addition to a special professional training ? There are two points in this connection which I want specially to emphasize to-day. In the first place the very name University strikes the note of universality, of all-roundness, all-sidedness in training and outlook which forms indeed the basis of all higher culture. And in the second place, in the old historic phrase, it is one of the functions of the University to teach the humanities, the things which humanize the student, which furnish him with the larger human equipment for life. These two things—universality and humanity—together form the keynote and essence of University culture. And at bottom they mutually imply each other. The universal and the human go together. And that fact, that insight into the nature of true culture is succinctly expressed in Terence's great saying : *Homo sum ; humani nihil a me alienum puto :* as I am a man so nothing human is indifferent to me. Thus to be truly human is to partake of universality. And my point is that, although they are not prescribed in your curriculum, humanity and universality are the best things you can learn, or at least

begin to learn at the University—this *universitas* of the humanities.

Let me say a word on each of these two subjects. And in the first place, what do I mean by universality, and how is it imparted by the University ? Universality is a matter not so much of learning or knowledge, as of habitual temper, spirit, outlook. You need not know a great deal, you need not burn the midnight oil over many books or many subjects in order to attain to a measure of universality. Mere bookishness, mere book-learning is not only not necessary, but may be a positive handicap in the effort to acquire a wide outlook or sense of perspective in life. The bookworm is generally a narrow type, moving in one groove or another, and never reaching the broad daylight and the wide vision which goes with universality. Not seldom the scientific or scholastic expert is singularly devoid of that breadth of outlook and perspective, that sense of proportion which is essential to true culture. Just as you may be rich in earthly possessions and yet remain poor in spirit, so you may amass much learning with much weariness without acquiring real poise or intellectual balance, and spiritual sensitiveness. Universality implies freedom from prejudices which mostly spring from ignorance or narrowness of outlook. It means a fundamental impartiality and sensitiveness towards things and persons, a willingness to learn and a curiosity to understand whatever life may bring us up against. With all its vividness and keenness our youthful experience is necessarily crude, narrow and one-sided. If we were to continue for life on those lines we would be merely grown-up boys and girls, mere misfits in a world meant for real men and women. Life means a widening and deepening of experience. It means our getting to know things, our acquiring a power of control over them, a capacity to look before and after, to expand and universalise our experience, and thus to rise above the accidents and surprises which lie in wait for us round every corner. This is true even for the ordinary citizen who never aspires to a University education. But for the student the University gives special opportunities through knowledge and intellectual discipline to acquire this universality of outlook and this command over circumstances. Here you learn how to avoid

the single track mentality, the blindness to what lies to the left and to the right ; you acquire the habit of putting things together, of integrating past and future with the present, and thus acquiring an all-round view of life and experience. Here you are still free and, apart from the drudgery of examinations, largely care-free ; you are not yet driven by the hard pressure of life into a particular groove and the narrowing occupations of your livelihood. You live in a little community which embraces great diversity of human types following all sorts of intellectual pursuits. Your friends at the University pursue different lines of study and have different outlooks, and you continually hear all sorts of views on all sorts of subjects. There is an atmosphere of intellectual freedom, a contempt for mere private or home or village prejudices. Personalities, thoughts, habits and outlooks rub against each other, knocking off rough corners and edges, and thus moulding the individual student into harmony with this new, larger, intellectual environment. And in this way the contact of mind with mind, the clash of different outlooks and standpoints proves provoking and stimulating and immensely helpful to the development of character and the acquisition of general culture.

From fellow-students and professors you hear of all those far-reaching discoveries in the physical sciences which are to-day completely transforming our view of this universe and its fundamental laws and constitution. In other directions again you learn of the vast commotion in the great world, of the political, economic and social experiments to-day being tried out in many countries on a scale such as has never been attempted before in history. You learn at close range of the moral and intellectual unrest which is sapping the basis of the old order and heralding the advent of the coming age. You become alive to that atmosphere of hope and fear, of faith and defeatism, which accompanies the great transition and which shows itself in such development as economic and political nationalism, general rearmament and warlike preparations, alongside of brave and by no means forlorn attempts to organize human co-operation and security on a world-wide basis. In short, you are flung into a world of intellectual and social and moral ferment

which carries you far, very far from the simple home environment. In all this upheaval in the contemporary world and in your own experience you have to remain yourself and true to yourself, you have to preserve your personal integrity, and you have to adjust yourself to all this strange new world without damage to your real self. In other words you have to remain loyal to your individuality and at the same time to adjust yourself to universality. Starting from the simple pieties of the home, you have to assimilate what is best in this larger thought and life of the contemporary world, and of our human record throughout the ages. Here you can in a very real sense get the key, the clue to guide you through all this confusing inrush of experiences which threaten to overwhelm you. Academic training, academic life can disclose to you certain dominant landmarks by which you can steer your course. Let me mention a couple of them.

Here you will begin to see this world, not as a matter of chance, a chaos, a mere jumble of different jarring warring things flung together at haphazard, but as a unity, as a whole pervaded by law and order, in which our human life links up with and crowns life universal and forms the climax of activities which pervade all things. This vision of harmony in the universe, of principles of order and beauty which are its very nature and constitution—this vision of truth and beauty once seen—will ever remain with you as the most satisfying and abiding experience of your life. It will give you peace in a world of unrest. Your soul will feed on that vision of order and beauty in the world, and it will continue to grow on you till the end of your days. Science, philosophy, poetry, religion—all will help you to clarify and deepen that great experience for you.

Then again you will learn one of the hardest and most valuable lessons of life—to appreciate and be loyal at all costs to fact, objective impartial fact. We begin life in a childish atmosphere of sentiment and prejudices, and thence as we grow older we move on to a world of opinions and passions. But really to know the world is to get down to a true sense of fact, which remains true in spite of all our opinions and partialities and attitudes. This lesson of the true value of fact is perhaps the greatest lesson that science

can teach us. The test in science is by way of actual experiment, and the result is accepted as decisive, whatever our previous theories or expectations may have been. An ounce of fact is worth tons of theory, as it has been put. He who in his life thus learns to respect facts, to be loyal and true to hard brute facts as distinct from mere opinions and sentiments, and to build his world on solid facts rather than on the shifting sands of opinion, has distilled the true wisdom from the science which the University can teach him. Here is intellectual integrity and honesty. Here is the universality which harmonises the individual experience with the science which embraces the whole universe. The love of fact is the spirit of truth, in which not only all science but in the end all moral values are founded.

Amid the evils of our public world of to-day, where the tendency is to follow slogans, to run after catchwords, to worship ideologies, or to exalt party politics unduly, the sovereign remedy is this disinterested loyalty to fact, this gospel of the sacredness of facts which is the supreme message of science to the world. This is a world of fact. It is based on facts and not on opinions, propaganda or ideologies, which are but the froth on the surface of the deeper movement of facts.

And this brings me to the last point to which I wish to refer—to "humanity" as a feature of university culture. The older university training in the humanities was more fruitful in this respect than the dominant scientific education of to-day. In fact the general trend of science has been criticised as favouring or at least tending towards inhumanity, towards a disregard of social and human values. The iron laws of the physical universe seem to be neutral or supremely indifferent to our human destiny, while organic evolution, and especially the biological struggle for existence, appears to be actively hostile to and destructive of those finer human qualities which, however much we value them ethically, appear to be useless if not positive handicaps in the brute struggle. This criticism, however specious, does not seem to me to touch the heart of the matter. But this is not the place to discuss this big issue. Let me only say that to me the finals results of science do not appear to be in conflict

with the higher human advance, which has actually taken place inside the biological struggle and as its direct product. Beauty of character is one with the beauty of the world. But however this may be, there is surely something deeply ethical in the gospel of fact which I have just referred to, which brings science very close to the human position. For the attitude of disinterested impartiality in matters of fact appears to me to be at bottom identical with that toleration among humans which I consider the first principle and the very foundation of our human culture. Burns enunciated one of the basic human principles when he said that a " man is a man for a' that." This fundamental recognition of humanity in spite of all failures and impediments and wrappings up, this respect for humanity as such, is exactly the same as the respect for fact as such which is fundamental for science. Toleration among humans and scientific respect for facts are thus expressions of the same fundamental attitude. In this respect science does not differ from sociology in its basic valuations. The tolerant recognition, the acceptance of differences in our world is common to both science and morals : there again universality and humanity meet.

You are here at the University not only to imbibe the impartial spirit of science, but also and still more the urbane, generous spirit of humanity. These things are not different from you or alien to you—they are yourself at your very best. In pursuing them, you are not striving to acquire alien goods, but to develop to their fullest you own inherent powers and possibilities. The honey you suck from science and from human life is the sweetness of your own soul at its highest and best. It is not hard for you or alien to your true nature to be tolerant and sympathetic and helpful to others ; on the contrary, you are but true to your own self and giving expression to ideals of human nature which are your very own. For humanity is the essential attribute of man. The essence and the ideal of man is humanity, and language here but expresses a deep truth of human nature.

Obvious as this truth is, mankind has been late in recognising it. Primitive man confines his goodwill or his favours to his immediate family or at most his tribal circle. Beyond that lies an alien and a hostile world. Everyone beyond the

frontiers of that very small world is an enemy, to be treated as such. Gradually and very slowly the frontiers begin to widen, to embrace ultimately the nation or the whole state. Even more slowly the deeper truth of tolerant sympathetic humanity begins to emerge. Whitehead has said that the first important pronouncement of the principle of toleration is contained in the Lord's parable of the Tares. However that may be, Christianity itself seems to have been slow in consciously realising this great principle in practice, and the history of most branches even of the Christian church is darkened by the shadow of intolerance and persecution. It is not free of it even yet. Rather was it the re-birth of the human spirit at the Renaissance period which liberated a larger, more tolerant outlook which we find expressed in the works of Erasmus, Shakespeare and other great writers of a somewhat later period. The human trail was blazed further by that great Dutchman Hugo Grotius, who is rightly considered the father of international law, and by other great publicists of his age. John Locke, the outstanding English philosopher of the 17th century, and familiar from long residence in Holland with the wide tolerance of the Dutch Republic, was the first to formulate clearly and to inculcate effectively a policy of toleration for the State ; and through the influence of the political circle in which he moved, this policy gradually became the foundation of the later English liberalism as it matured during the nineteenth century. The American Declaration of Independence with its resounding affirmation of fundamental human rights, became the inspiration of the French Revolution with its ideals of liberty, equality and fraternity. Thus by purely secular and worldly ways the Christian doctrine of human brotherhood had at long last won through and become the programme of the Liberal advance. During the 19th century the principles of liberal toleration in its application to the liberty of the subject, of the press, of religion, etc., became the dominant and accepted view in Western civilisation.

I use the past tense because, alas, it is so no longer. The Great War and its aftermath of economic nationalism, and the rise of the vast ideological systems to dominance in Europe in our day, have shaken that liberal world to its foundations,

and the purely human viewpoint expressed in the principle of toleration has been widely challenged. Racial, religious and political persecution is again appearing in many European countries. Intolerance is once more looked upon, not as a return to barbarism, but as a sign of strength and patriotism and national discipline. The gentler virtues and the human standpoint inculcated by the Founder of the Christian religion are derided as signs of weakness, of an inferiority complex, and of national decay.

Whatever may be the ultimate outcome of the rival Fascist and Communist systems now contending for mastery in Europe, I would ask you to believe that their hostility to the principle of toleration, of racial, religious and political toleration must surely be a passing phase, a symptom of the confusion and unrest of the times. The human spirit having once broken its primeval shackles and emerged from its bondage will never again submit to them for good. Evolution never reverts back to discarded forms or organs. And the light that has dawned on our human horizon can never permanently set again. To believe the contrary would be to despair of human nature and to blaspheme our Maker. There may be temporary eclipse, but never again can there be a return for good to the dark age for the human spirit. Time has one direction and never moves back.

And so in that faith as to the ultimate outcome I would ask you to remain true to our higher human ideals, to practise a wise tolerance amid the clashes of to-day, and to cultivate that spirit of forbearance and understanding, that openness to the light whencesoever it may come, which is an expression of our best humanity. Tolerance is indeed the very essence of our civilisation. The University in its aloofness from the war-cries and passions of the market-place, is a good place in which to nourish this spirit of tolerance, this racial indifferance, this recognition of the fundamental claims of our better nature. For us, too, politics is but an enlargement of ethics.

In this country especially are we called upon to practise the larger faith and follow the larger vision. In this South Africa of ours, there is a variety of race, colour, language, religion, tradition and civilisation which calls for real generosity of outlook, breadth of view and sweep of statesmanship.

Only in this way can our differences be woven together into a common pattern, which will in future give South Africa distinctive character among the nations of the world. More than perhaps any other country in the world South Africa is a great human laboratory, where experiments in racial co-operation are essential to our future success. We are not without light and guidance in this enterprise. The progressive history of the human race, the testimony of great reformers, the march of ideas towards the liberation of mankind from its primitive fears and taboos, our religion and the traditions of the stocks from which we spring—all these point to the path of goodwill, sympathetic understanding and tolerance as the real line of advance for us. This is the higher wisdom of our race, and here at the University you will receive your initiation into it. Here you will begin to learn how to deal with a most complex difficult human situation in a human way. You will learn that you can only be a good citizen and a patriotic South African in the measure that you show reverence for the spirit of tolerance and humanity which is the high light of our civilisation. Your loyalty to South Africa will thus merge in and derive strength from your larger human loyalties. With the great Roman Emperor you will come to say: The poet—speaking of his beloved Athens—has said "dear City of Cecrops," and shall we not say "dear City of God?"

I commend to you this reverence for fact, this reverence for humanity, this practice of toleration as among the most precious gifts which you can receive from the University and carry into your life as a possession for ever.

NOTE.—General the Right Honourable Jan Christiaan Smuts, P.C., C.H., K.C., D.T.D., LL.D., D.Sc., was elected on 14th September, 1936, to succeed His Majesty King Edward VIII as Chancellor of the University, and his installation, at which the above address was delivered, took place at a Congregation held on the 2nd March, 1937.

The proceedings were as follows: The Chancellor was received in the Jagger Library by the Vice Chancellor (Principal Sir J. Carruthers Beattie), the President of Convocation (Dr. E. Barnard Fuller) and the Chairman of the University Council (Dr. C. E. Lewis); and, after signing the University Album, he was introduced to the members of the Council and Senate.

A University Procession was then formed and entered the Jameson Memorial Hall; the assembled students singing the College Song as the procession mounted the platform.

The Order of the Procession was as follows:—

The Dean of the Faculty of Arts.
The Members of Senate.
Deans of Faculties.
The members of the University Council.
The Registrar.
The Representatives of Universities and University Colleges in the Union of South Africa.
The Chancellor of the University of Stellenbosch.
The Chancellor of the University of Pretoria.
The Admiral Commander-in-Chief.
The Commanding Officer, Cape Command.
The Mayor of Cape Town.
The Minister of Education.
The Chairman of the University Council.
The President of Convocation.
The Chancellor.
The Vice Chancellor.

The Vice Chancellor opened the proceedings in the Hall by declaring the Congregation duly constituted and calling upon Professor A. Moorrees to offer prayer. The President of Convocation then reported the election of the Chancellor by Convocation and requested the Vice Chancellor to install him in office.

The Vice Chancellor addressing the Chancellor said that it was a happy day for the University because it was about to install a South African in the highest post at its disposal. Convocation representing, like South Africa, every race, every religion, every type of politics from the extreme right to the extreme left—in short, a typical South African mixture—had elected him unanimously. He welcomed him as a man who had made his mark in various human activities and was known throughout the world as a philosopher, statesman and soldier.

Rarely could any university have had a Chancellor so gifted, so active and so widely known.

The Chancellor was then installed amid prolonged applause and delivered his address.

At the conclusion of the address, "God Save the King" was sung, after which the Chancellor declared the Congregation to be dissolved and the Procession left the Hall, headed by the Chancellor and Vice Chancellor.

After the Ceremony, the Vice Chancellor gave a luncheon in honour of the Chancellor, which was attended by a large number of members of the Council and Senate, representatives of Universities and other distinguished guests.

In proposing the health of the Chancellor and thanking him for his address, Sir Carruthers Beattie expressed the belief that his words would live in the memory of all those who were present and that many students would look back on the day when they entered the University and heard General Smuts speak, as a turning point in their career.

The Chancellor, in his reply, referred once more to the extreme pleasure which he had derived from the honour paid him and also from the spirit pervading the whole of the day's proceedings.

CAPE TIMES LIMITED,
KEEROM STREET,
CAPE TOWN.

MSH 25329

END OF
TITLE